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ABSTRACT

A biography for elementary school students introduces Rosemary Shingobe Barstow, a Native American Ojibwe language instructor and bilingual education consultant. A teacher's guide following the bibliography contains suggested activities and worksheets, objectives, directions for teachers, vocabulary list, resource list, and an evaluation checklist. The concept of bilingual education is emphasized. (LFL)

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ROSEMARY SHINGOBE BARSTOW

OJIBWE

LANGUAGE INSTRUCTOR

MAY 1986
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ROSEMARY SHINGOBE BARSTOW

OJIBWE

LANGUAGE INSTRUCTOR

Rose Barstow is an Ojibwe language instructor. She works for the Department of American Indian Studies at the University of Minnesota in Minneapolis. This job offers her a challenging opportunity to communicate with young people on the campus and in the city community.

Rose is also a regional consultant for bilingual education in the Upper Midwest. As a regional consultant, she promotes and assists in the development of bilingual programs, particularly those that will help preserve the Ojibwe language.

Her goal is to see a regional resource center for American Indian bilingual programs. In this center she would like to see many programs. For example, programs would be offered in American Indian languages, music, and art. In addition, the center would have a library and study areas. She thinks that a good location for the center would be the Upper Midwest. Individuals and programs in Minnesota, Nebraska, North and South Dakota, and Wisconsin could then be served by its programs and facilities. Rose also hopes to see similar programs at every level of the educational system. Indian children would then be able to develop skills in their Native languages as well as in English. She feels that the best way to learn and maintain a culture is through its language.

When teaching the Ojibwe language at the University, Rose uses legends and songs from the Ojibwe oral tradition. She spends one day a week on Ojibwe culture; telling animal stories, stories of *Wenabosho* and teaching songs in Ojibwe. Rose brings the stories to life with her hands, face, and voice. Traditionally, songs, stories, and teachings were passed down orally from person to person. Rose would like to develop books on Indian experiences and cultural values, incorporating legends and songs. She is developing these in written form since most classroom materials in use are written. Printed materials will also enable her to reach more people.

Rose feels that education is of primary importance to Indian people. It enables them to solve many individual and community problems. It is important for Indian people to put their educational skills to work in Indian communities.

Rosemary Shingobe Barstow was born on the Mille Lacs Reservation in Minnesota in 1915. She spent her first few years in Mille Lacs, then moved to the White Earth Reservation in Minnesota. She moved to White Earth with her father, following the death of her mother. Rose has many pleasant memories of her childhood on the White Earth and Mille Lacs Reservations. One of her favorites is the ricing season; beating the rice in threshing holes and the smell of parching rice. Another favorite memory is the smell of wild ducks cooking.

Photograph Courtesy of: Kathleen Westcott

Rose attended St. Benedict's Mission School, a boarding school in White Earth, Minnesota. English was the only language of instruction at St. Benedict's. Although Rose spoke only Ojibwe when she started school, she progressed through school in the required time. At an early age, Rose found satisfaction teaching Ojibwe to the nuns at St. Benedict's. When she returned home during the summer months, Rose taught English words to her cousins. In exchange, they taught her more Ojibwe. In this way she was able to master both languages. Rose has many memories of her boarding school experience. Though some of them are good, most of them are not. One of her memories is the loneliness of being away from her family. Another is the feeling of loss when her long braids were cut soon after her arrival at school. She was also shocked to find the school's history books describing Indian people as savages who murdered women and children.

With the help of her grandfather, she was able to put the boarding school experience into its proper perspective and to develop positive feelings about being an American Indian. Her grandfather told her: "Know yourself as an individual; do not allow yourself to be defined by other people."[1] Through her

[1]Rosemary Barstow, interview by Diane Leecy and Kathleen Westcott at the University of Minnesota, April 23, 1976.

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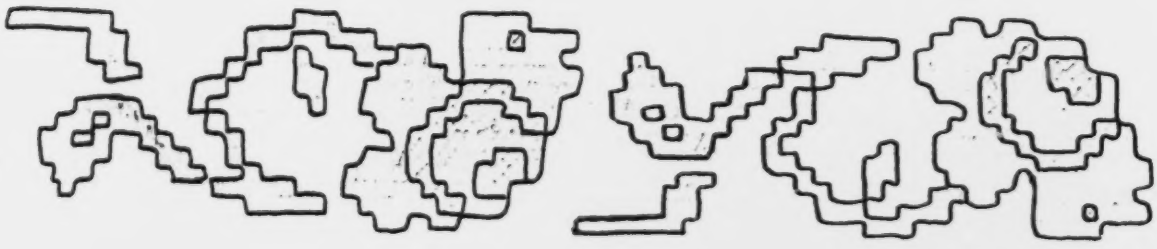
experiences and the influence of her grandfather, she set a goal for herself. Her goal is to improve the understanding between Indians and non-Indians. She tries to achieve her goal in two ways. Rose learns well the system of education used by both Indian and non-Indian. She also learns well the accurate history of Indian and non-Indian contact. Rose would like to see Indian people living with cultural values and languages maintained, well adjusted to the world as it is now, and knowing themselves in a positive way. These ideas have always been strong motivating forces in her life.

Rose's work experiences began in Grand Forks, North Dakota. Her first job was at St. Michael's Hospital. At the hospital, she held various jobs. She worked in the laundry, the cafeteria, and as a nurse's aid. After ten years at St. Michael's, Rose sought employment in the Twin Cities. At first she found jobs similar to the work she had done in Grand Forks. She later obtained a job at the Minneapolis Housing and Redevelopment Authority. Through her job, she became active in Indian affairs. When she ended the job at the housing authority, she obtained a job in St. Paul. She became a teacher in charge at an Indian adult education program.

Rose maintains close contact with her mother's family as well as her children and their families. She is working toward reestablishing a home base in White Earth by buying back her family's original allotment of eighty acres. She feels that this will help her family grow stronger by having a place to spend time with one another.

Throughout her life the early lessons of her grandfather have stayed with and strengthened her. For as Rose states, "My grandparents live on in me, should I do wrong, I would do an injustice to them."[2]



[2]Ibid.

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TEACHER'S GUIDE

NATIVE AMERICANS OF THE TWENTIETH CENTURY
ROSE SHINGOBE BARSTOW
OJIBWE
LANGUAGE INSTRUCTOR

I. ACKNOWLEDGEMENTS

The staff of the Indian Elementary Curriculum Project wishes to thank the following for helping to make this biographical study unit possible:

Rose Shingobe Barstow, for information about her life

Larry Blue, Mdewakanton-Santee Sioux, Illustrator

University of Minnesota News Service, for permission to reprint the photograph used in the biographical study folder

Kathleen Westcott, Photographer and Illustrator

II. CURRICULUM UNIT

Native Americans of the Twentieth Century - Rose Shingobe Barstow

III. BACKGROUND INFORMATION

ROSE SHINGOBE BARSTOW

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[1]Rosemary Barstow, interview by Diane Leecy and Kathleen Westcott at the University of Minnesota, April 23, 1976.

[2]Ibid.

*Please note: This sentence corrects the number of years Rose Barstow worked at St. Michael's; it is three rather than the ten stated in the biographical study folder. Also corrected is the spelling of "aide" in the previous sentence.

IV. STUDENT ACTIVITIES

A. Activity Sheet One: Crossword Puzzle

B. Activity Sheet Two: Word Find

C. Activity Sheet Three: Fill in the Blanks

D. Activity Sheet Four: Dramatization

V. OBJECTIVES

A. Given the background information:

1. The students will correctly identify Rose Barstow's tribe and profession.

2. The students will correctly state that Rose Barstow grew up on the Mille Lacs and White Earth Reservations on Minnesota.

3. The students will correctly state that Rose Barstow helps to develop bilingual programs.

4. The students will correctly state that Rose Barstow uses legends and songs from the Ojibwe oral tradition while teaching.

5. The students will correctly identify one of Rose Barstow's goals.

B. Given a map of Minnesota, the students will accurately locate Mille Lacs and White Earth Reservations.

VI. MATERIALS NEEDED

A. Rose Shingobe Barstow biographical study folder

B. Activity sheets one through three, duplicated for each student

C. Activity Sheet Four: Dramatization of "Raccoon Once Played Dead"

VII. DIRECTIONS AND PROCEDURES FOR TEACHERS

A. Discuss the background information with the students, emphasizing the following about Rose Barstow: her tribe and profession; her years on the Mille Lacs and White Earth Reservations; her work in bilingual education; her use of legends and songs from the Ojibwe oral tradition while teaching; and her goals.

B. Have the students list two pleasant memories that Rose Barstow has of her childhood. Have the students list some of their pleasant memories. Compare and contrast the lists.

C. Discuss with the students the concept of bilingual education.

D. Have the students complete activities one through three.

E. Have the students complete activity sheet four, dramatization of "Raccoon Once Played Dead."

F. Have the students locate Mille Lacs and White Earth Reservations on a map of Minnesota.

VIII. CONCEPTS AND VOCABULARY

A. Bilingual - able to communicate with equal facility in two languages.

B. Boarding school - a school where students live, frequently for an extended period of time.

C. Legend - a story handed down orally from one generation to another.

D. Ojibwe - a large tribe of North American Indians located in the Lake Superior region of the United States and Canada. This tribe is also known as Chippewa and Anishinabe (ah nish´i nah´bā).

E. Oral tradition - the passing down of customs, beliefs and legends from one generation to the next, by word of mouth.

F. Parching - a step in processing wild rice in which the hulls are loosened and moisture is removed from the kernels.

G. Ricing season - a time of year when wild rice is harvested; usually in late summer.

H. Threshing - a step in processing wild rice in which the loosened hulls are removed from the grains of wild rice.

I. *Wenabosho* - a unique figure appearing in various guises in the legends of the Ojibwe; the Ojibwe trickster. This figure is also called *Manabozho, Nanabush, Waynaboozhoo, Nanabozho* and *Winnebozho* because the Ojibwe language is oral, without a standardized writing system.

J. Wild rice - a type of grain which grows primarily in shallow water around the Great Lakes region in both the United States and Canada.

IX. ACTIVITY VARIATIONS

A. Have the students learn a few Ojibwe words, such as "hello" (*ahneen*), "friend" (*neegee*), and "thank you" (*megwitch*).

B. Have the students retell or write stories that were told to them or have them make up their own.

C. Show the film, *Mahnomen: Harvest of the North.*

D. Have the students write about one of the pleasant memories each of them enjoy.

E.. Have the students read Wenabosho legends. See Section Xi, Resources, for references to consult.

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XI. EVALUATION

A. Did the students identify Rose Barstow's tribe and profession?

B. Did the students state that Rose Barstow grew up on the Mille Lacs and White Earth Reservations in Minnesota?

C. Did the students state that Rose Barstow helps to develop bilingual programs?

D. Did the students state that Rose Barstow uses legends and songs from the Ojibwe oral tradition while teaching?

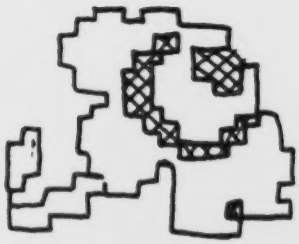
E. Did the students identify one of Rose Barstow's goals?

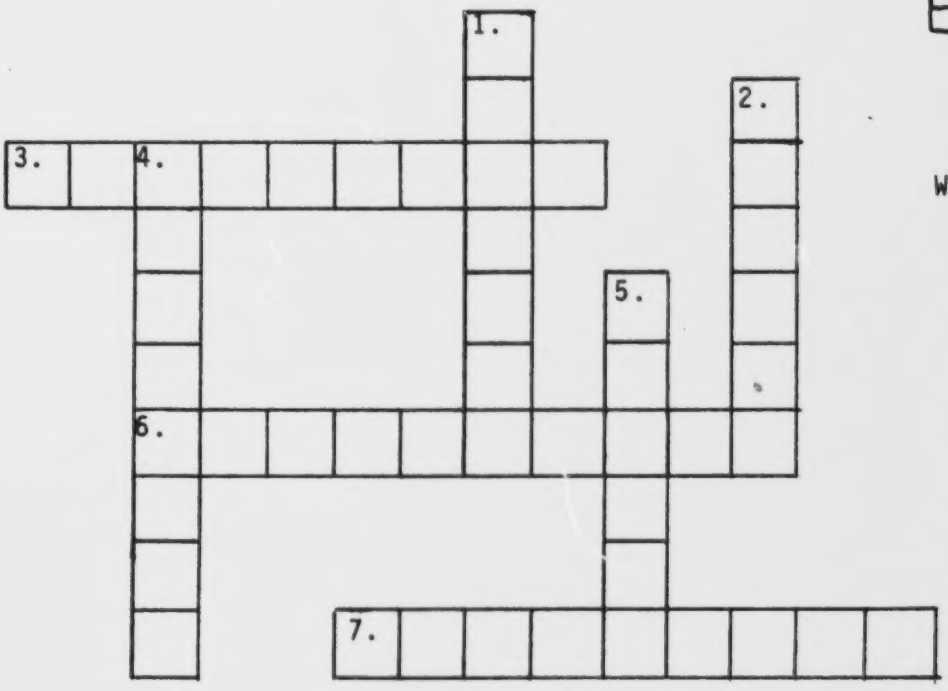
F. Did the students locate Mille Lacs and White Earth Reservations on a map of Minnesota?

ROSE SHINGOBE BARSTOW

ACTIVITY SHEET ONE

CROSSWORD PUZZLE





WORDS:

bilingual

language

Minnesota

Ojibwe

orally

teacher

University

CLUES:

Across

3. A person who speaks two languages is _ _ _ _ _ _ _ _ _ _.
6. Rose Barstow teaches at the _ _ _ _ _ _ _ _ _ _ _ of Minnesota.
7. Rose Barstow was born in the state of _ _ _ _ _ _ _ _ _.

Down

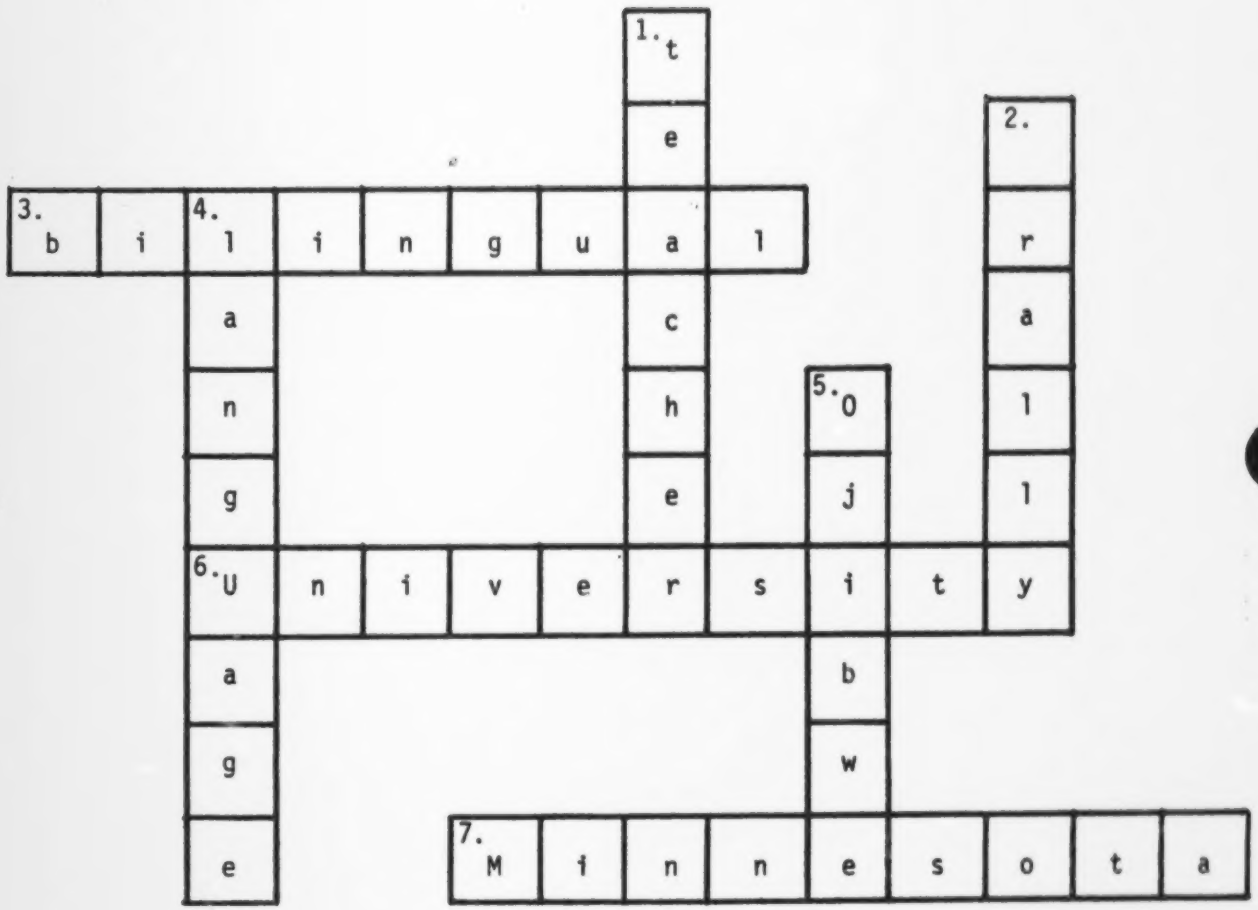
1. Another word for instructor is _ _ _ _ _ _ _.
2. Traditionally Ojibwe stories were told _ _ _ _ _ _.
4. Rose feels the best way to learn a culture is through its _ _ _ _ _ _ _ _ _.
5. Rose is a member of the _ _ _ _ _ _ tribe.

ROSE SHINGOBE BARSTOW

ACTIVITY SHEET ONE

CROSSWORD PUZZLE

ANSWERS



ROSE SHINGOBE BARSTOW

ACTIVITY SHEET TWO

WORD FIND

Find the words from the word list below. Circle them by moving across or down.

t f d a c z e B o g i m h u j i

b i l i n g u a l a k u n d q z

e c a b l k m r m i r j j t n h

n y n l x i n s t r u c t o r c

q a g m o b h t w s p v r n y i

a z u c w u f o g j z i a g h s

y e a d p x q w t y f i d x o R

o y g i n k e g f r z o i r h o

v l e g e n d u v p e w t q c s

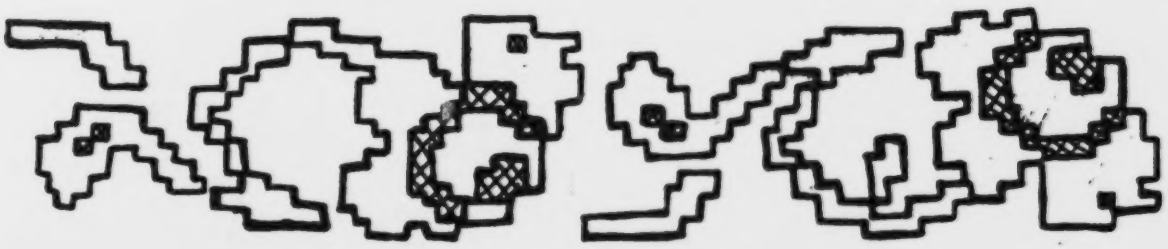
k x a r j s b t h k O j i b w e

s e n g l d w v e g d k o j d m

b t f s i u a m v o f b n p g c

WORD LIST

Barstow	legend
bilingual	Ojibwe
instructor	Rose
language	tradition



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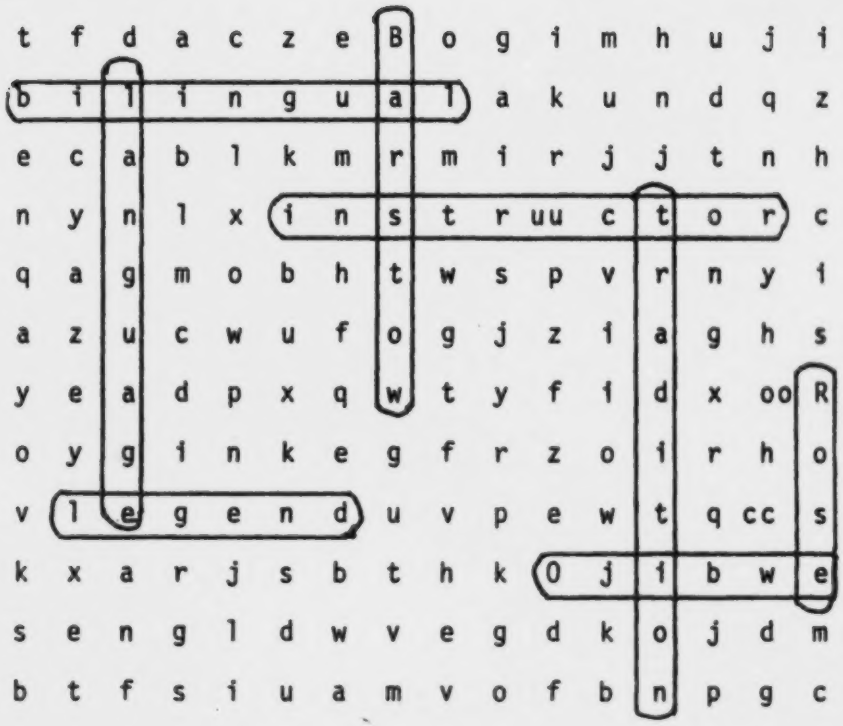
WORD FIND

ANSWERS


t f d a c z e B o g i m h u j i
b i l i n g u a l a k u n d q z
e c a b l k m r m i r j j t n h
n y n l x i n s t r uu c t o r c
q a g m o b h t w s p v r n y i
a z u c w u f o g j z i a g h s
y e a d p x q w t y f i d x oo R
o y g i n k e g f r z o i r h o
v l e g e n d u v p e w t q cc s
k x a r j s b t h k O j i b w e
s e n g l d w v e g d k o j d m
b t f s i u a m v o f b n p g c

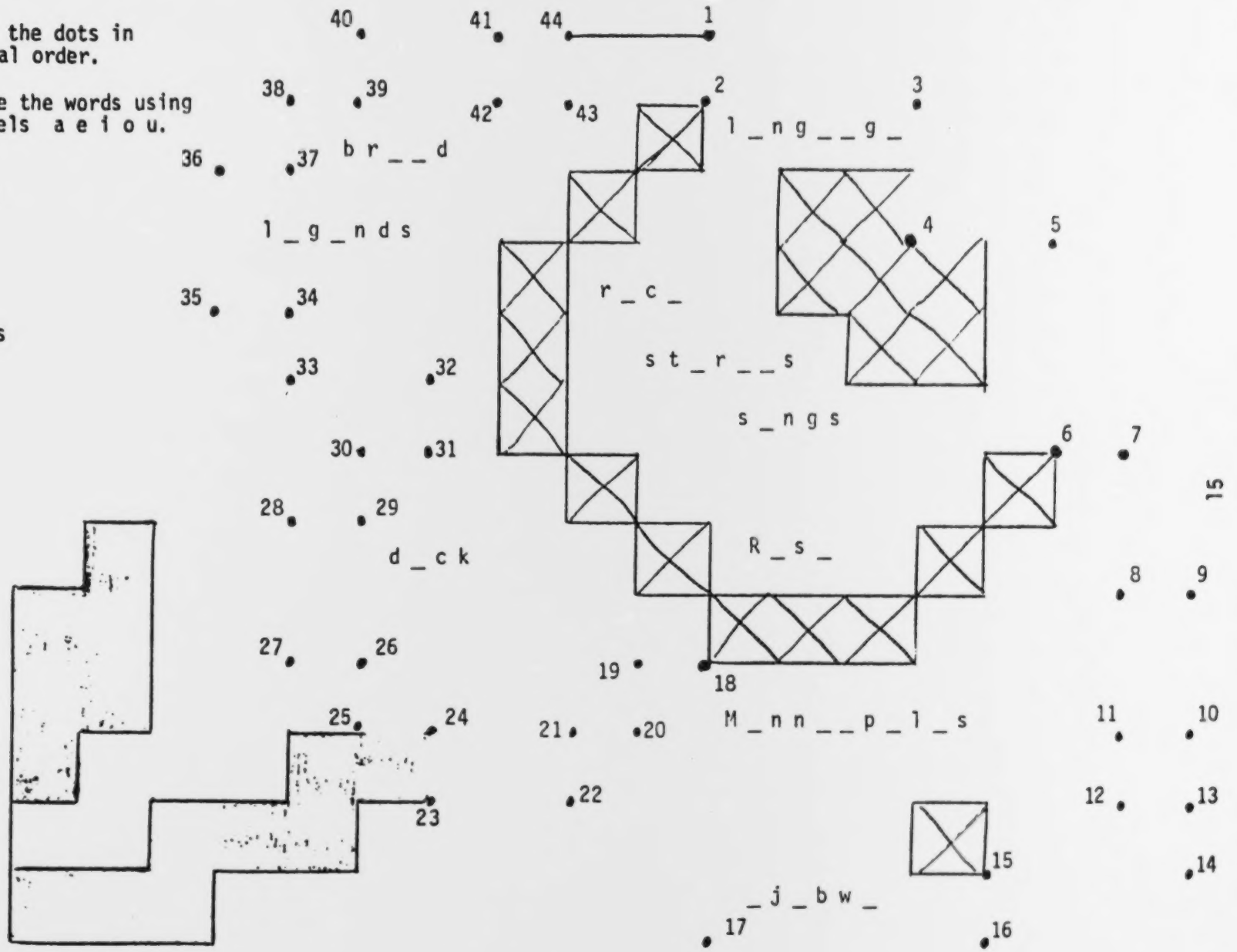
ROSE SHINGOBE BARSTOW ACTIVITY SHEET THREE FILL IN THE BLANKS

1. Connect the dots in numerical order.

2. Complete the words using the vowels a e i o u.

CLUE WORDS

braid
duck
language
legends
Minneapolis
Ojibwe
rice
Rose
songs
stories



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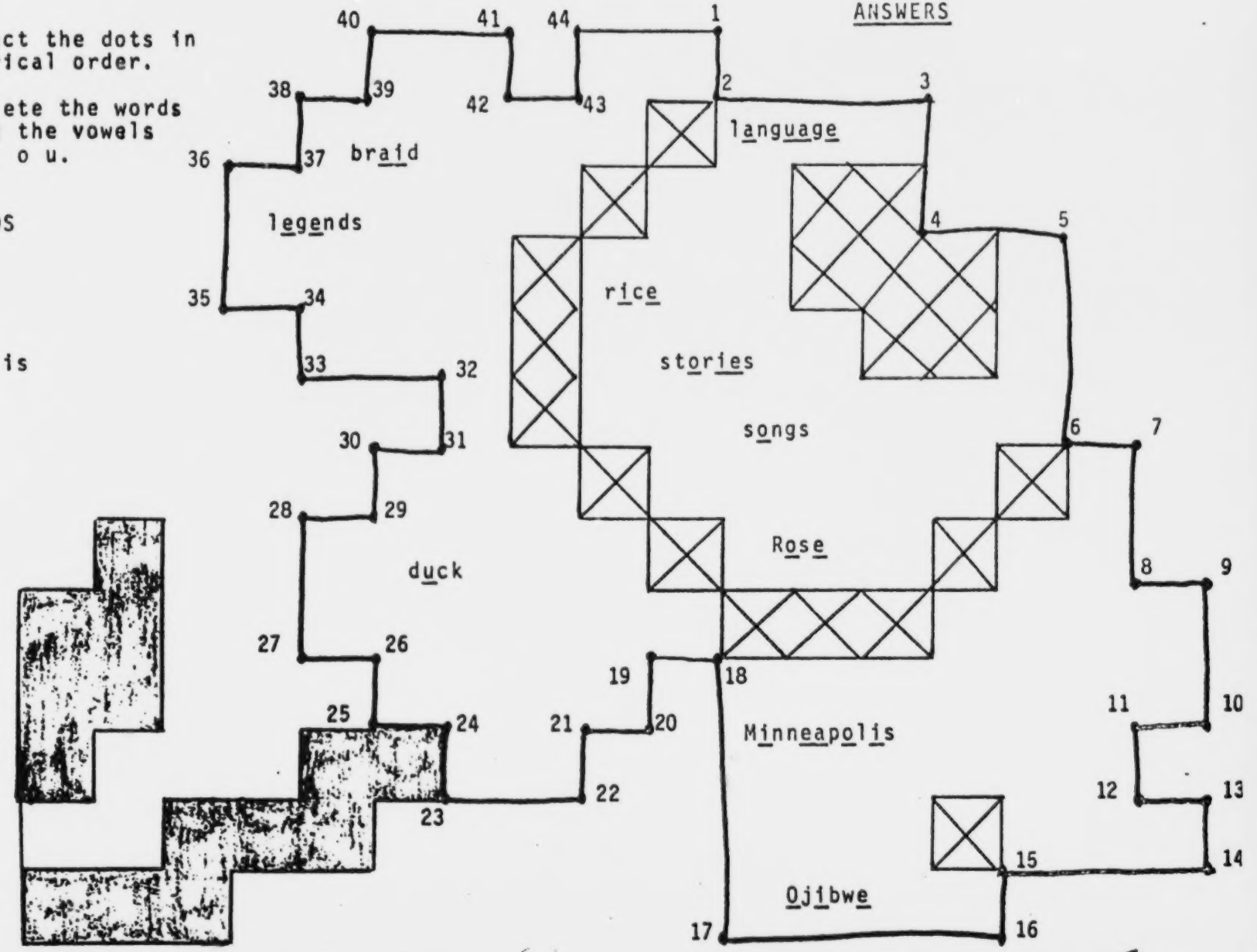

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RACCOON ONCE PLAYED DEAD

Adapted from an Ojibwe story retold by Rosemary Shingobe Barstow

Once, as Mr. Raccoon was wandering near the river, he suddenly thought of crayfish. They were his gourmet delight as food. It had been a long time since he had eaten any, so he began to hunt for them. After looking a while, he almost gave up.

At about the same time, a colony of crayfish came out to play. They had been hiding from Mr. Raccoon for a long time. They saw no signs of him, so they began playing in the water.

When crayfish play around in water, they make splashing noises. That is how they are discovered while at play. Since they had seen no signs of Mr. Raccoon, they became careless and left no sentinel to warn them of his approach. They were very noisy and gave away their whereabouts.

Mr. Raccoon then sneaked upon them and he caught one off guard every so often. They were just morsels. He began to crave more and more. "I must have a crayfish feast," he thought. "I wonder what I can do to get more." He recalled what his grandfather had once told him about a crayfish feast. One time his grandfather had played dead and tricked the crayfish. "Aha ! That is what I will do," he said.

Mr. Raccoon found some mud and smeared it all over himself. Then he laid down on his back on the edge of the river and, after a little while, the mud dried. He appeared dead. That is exactly how he wished to look.

Soon a crayfish reported to the colony that Mr. Raccoon was dead. He said, "I saw Raccoon. Raccoon is dead." Then some of the younger crayfish joined him to go and see if this was true, and they all returned and said it was. As the news spread, one elder, who had lost a pincer in an earlier time, tried to warn the young people of the incident that had caused his accident. "Look here! Look here!" he said, as he then waved his left-over pincer. "This is what happened once when Mr. Raccoon played dead." He repeated this over and over again but the young crayfish did not heed his warning. They went to gather around the "dead" enemy.

As they formed a circle around Mr. Raccoon, they danced to a round dance melody, singing "Raccoon, Raccoon did die, Raccoon did die, Raccoon, Raccoon hey yah hey yah." As they sang this over and over, they moved

closer and closer to the supposed corpse of Raccoon.

Some young crayfish climbed over Raccoon's body and pinched him in the most sensitive places to see if a nerve would twitch. Raccoon was trying to control his feelings, but it was too much for him when the lead crayfish pinched him very hard. Raccoon could stand no more. He jumped up very quickly and gulped down as many crayfish as he could. Since the water was shallow, he managed to gulp quite a few of them. His feast was magnificent.

In the meantime, the elder who had been trying to warn the young one yelled across the water "I tried to tell all of you," and into the water he dove.

(This is how the story is.)

ROSEMARY SHINGOBE BARSTOW

RACCOON ONCE PLAYED DEAD

ACTIVITY SHEET FOUR: DRAMATIZATION

DIRECTIONS FOR TEACHERS

Read the story *Raccoon Once Played Dead* to the students. Review with them the sequence of events and characters in the legend. Then ask the students to choose parts to act out the story. (At this point, the students may want the story read once more to them.) Students then act out the story. The first time the legend is dramatized, the teacher can serve as narrator. In subsequent dramatizations, parts can be exchanged and a student can take the role of the narrator.

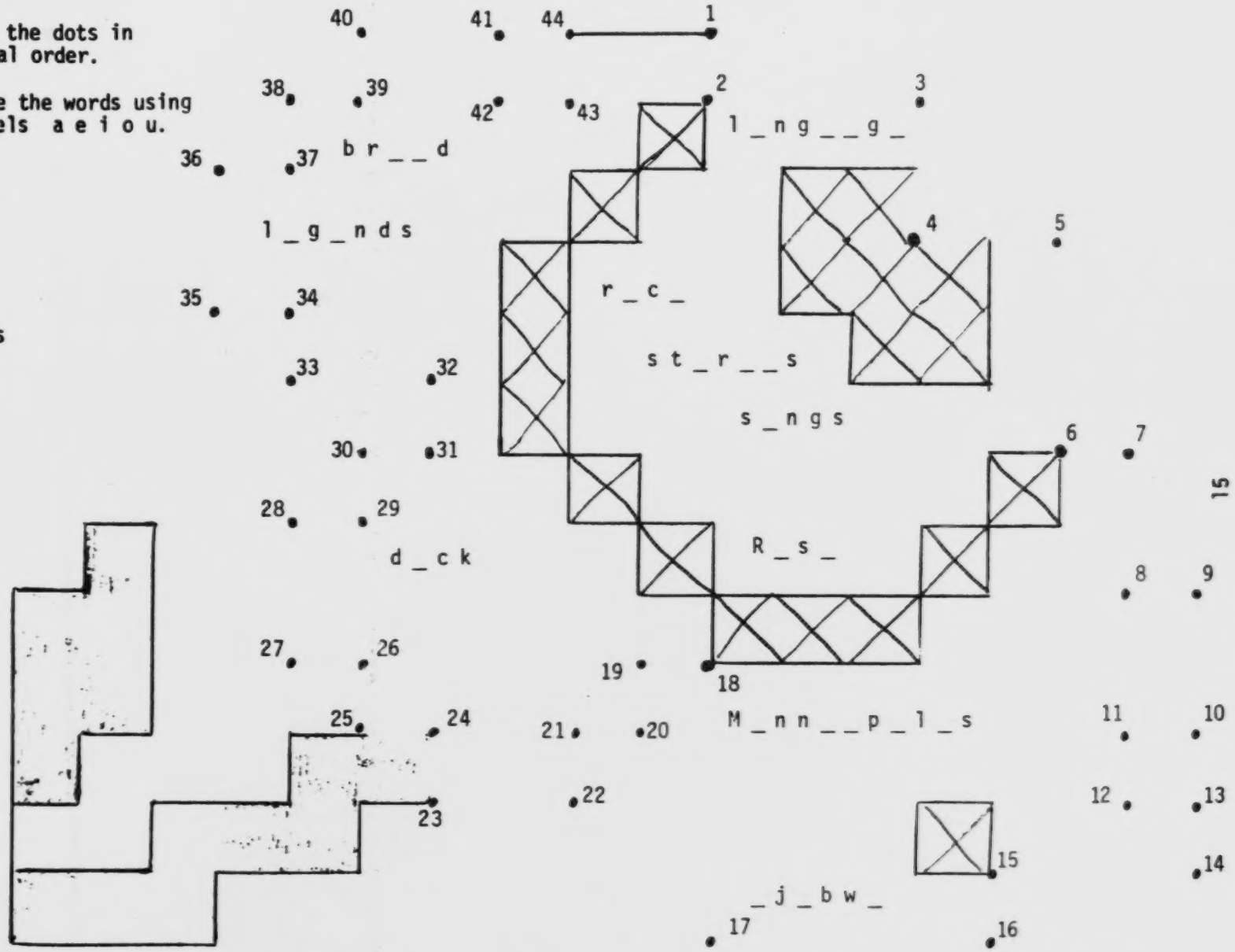
ROSE SHINGOBE BARSTOW ACTIVITY SHEET THREE FILL IN THE BLANKS

1. Connect the dots in numerical order.

2. Complete the words using the vowels a e i o u.

CLUE WORDS

braid
duck
language
legends
Minneapolis
Ojibwe
rice
Rose
songs
stories



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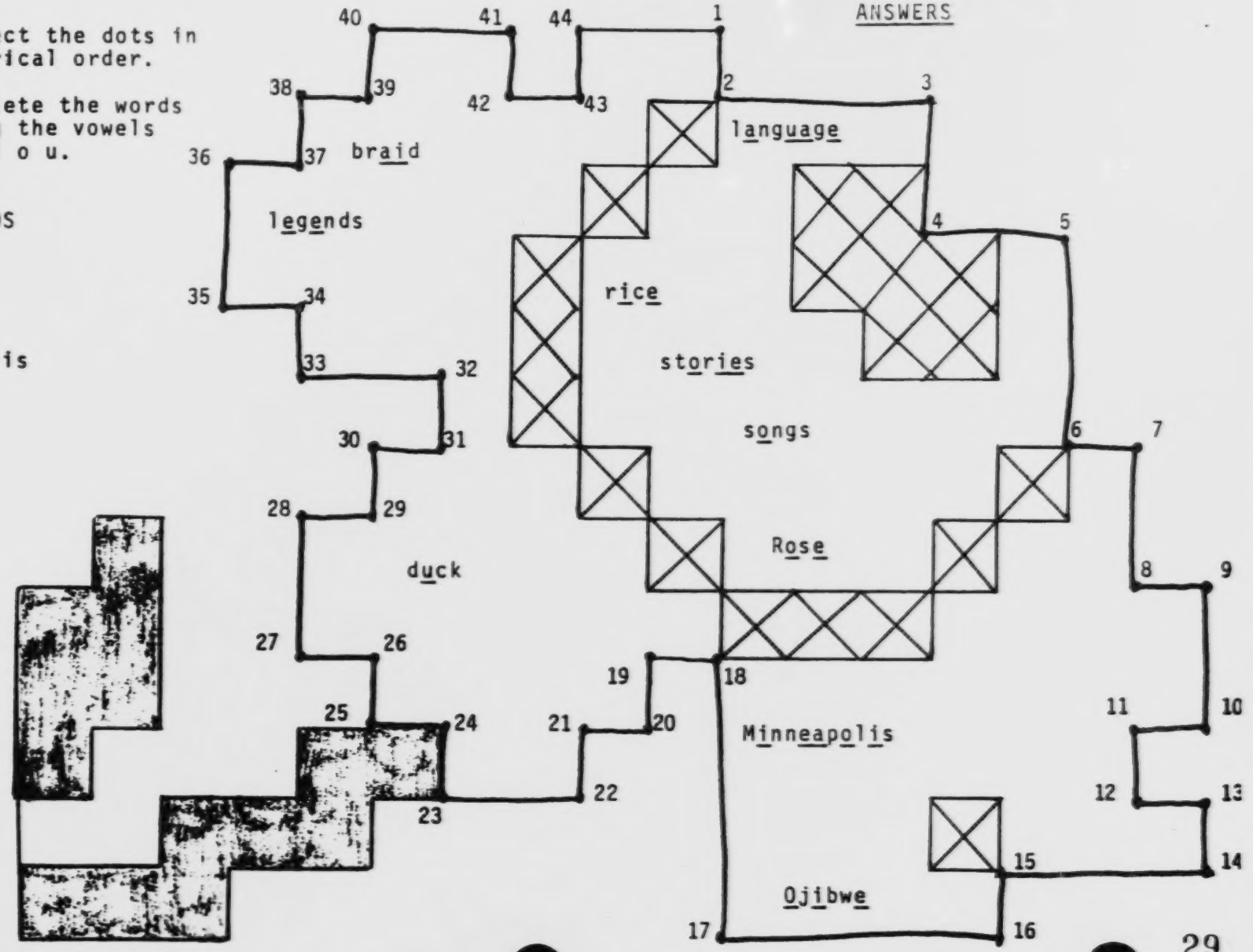

ANSWERS